A SERMON no lesse fruitfull then famous.

Made in the yeare of our Lord God. M.CCC lxxxvij. and founde out hid in a wall.

Which Sermon is here set forth by the olde Copy, without adding or diminishing, saue the olde and rude English here and there amended.

Imprinted at London by Iohn Charlewood. 1578.

Bro. Wilsons gift to
Ralph Thoresby

To the Christian Reader.

LOue Christian Reader, whyle the worlde not slumbred, but routed and snorted in the deepe and dead sleepe of ignorannce, some lively spirites were waking, and ceased not to call vpon the drouse multitude of men, and to stirre them vp from the long dreames of sinfull liuing, that once at the last they woulde creepe out of darknesse, and come forth to the hote shining sunne of Gods worde, that both the filthy mistes of their harts might be driuen away, and also their heauie & dying spirites recreated, refreshed, and quickened. So that no man can alledge that in any age there wanted Preachers of Gods worde: For he that keepeth Israel sleepeth not, ne slumbreth. And though through his secrete counsaile, he sendeth more labourers into his harueste at one time, then at another, yet he hath euer some to weede, to reape, to gather sheaues together into ỹ barnes of euerlasting life. Reade therefore di-

ligently this litle Sermon so long sithens written, and thou shalt perceiue the same quicke spirite in the Author thereof, that thou nowe marueylest at in other of our time, he sharplie, earnestlie, and wittelie rebuketh the sinnes of all sortes of men, and speaketh as one hauing authoritie, and not as the Scribes and Pharisees, which with their leaden and blunt parts could neuer touch the quicke, though they haue occupied, and worne the Pulpites of many yeares. The worde of God is liuelie & mightie in operation, and sharper then any two edged sworde, and entreth euen vnto the deuision of the soule, and of the spirite, and of the ioyntures and marie, &c. Wherefore ettsones I erbort thee to reade this litle Treatise diligentlie, and not onelie to reuerence authoritie and the liuelie spirite, and worde of God therein, but also to learne both to acknowledge, and moreouer to amende the wickednelle of thy lyfe, which God graunt for his Christes sake.

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A godly and famous Sermon, made in the yeare of our Lord. 1388.

and founde in a wall.

LVKE. XVI.

Redde rationem villicationis tuæ.

Come, gene a reckoning of thy baily wike. Luke. xvi.

Paul the aucthour and doctor of all trueth, in hys Gospell lykeneth the kingdome of heauen to a householder, saying on this wise. Like is the kingdome of heauen to a houlholding man, that went forth early in the morning to hyre workemen into his vineyarde, so did he about the third houre, the sixte, the ninth and the eleuenth: And as he found men standing idle, he sayd to them why stand ye here vnoccupied? Go

ye into my vineyard, and that that is duty I shal geue you. And when the daye was ended, hee called his Steward, and bad that hee should geue euery man a penney.

Spiritually this housholder is our Maister and Lorde Christ, the true housholder and head of his Churche here in earth: which calleth men in diuerse houres of the daye, that is, in diuerse ages of the worlde. As in the tyme of Nature he called by inspiration Abell, Enoch, Noe, Abraham, and other like. In tyme of the olde lawe hee called Moyses, Dauid, Esaye, and Jeremye, with the Prophetes. And in the tyme of grace hee called the Apostles, Martyres, Confessours and Virgins. Hee called also some in Childehoode, as Iohn Baptist. Some in theyr youth, as Iohn the Euangelist, some in mid-

dle

dresse: as Peter and Andrewe
some in the laster dayes; as Ga-
maliel, and Ioseph of Aramathy.
And all ought bee taught to labour
in the Lordes Vineyarde, that is,
his Church, yea and that sundrye
wayes. For right as we see that in
replanting of this materiall Vine,
there be diuerse labourers: For
some doe digge the trenches that
be deepe, some vndertet and laye
about the Vine, yea some pare a-
way the old earth, and laye newe
to the roote, which offices be all
necessary to the Vine, that if any of
them faile or waste, that be either
let, or diuerse destroy the growing
of the Vine. For vnlesse the
Vine bee cut, she will waxe wylde,
except she be cayled vp and layd a-
broad: weedes & nettles will soone
ouergrow her. And if the roote
be not fatted with newe and fresh

dooyng for feeblenesse the will waxe barren. No lesse needefull in Christes Churche bee these three Officers, Priesthoode, knighthoode, and Labourers. To Priestes or Preachers, it belongeth to cutte away the vyde braunches of synne, with the swoorde of Gods mouthe. To knighthoode it belongeth with gostly knyghtes and men of warre to see Gods lawes and them that be teachers thereof, yea and to keepe the land from insurrection and invasion of other landes. The Labourers muste labour bodely, and therefore sweate gette out of the earth bodely sustenaunce, both for themselfe and for other. And all these estates be so needefull to the Church, that none may well be without other. For if Priestes wanted, the people for default of knowledge of Gods

woode, should warre wolde in the
sea, and so lye ghostly. And mene
not hauyng bin made, and yet to rule
the people by lawe with hardinesse,
therare, and enemyes wolde so
easely ouercome, as an ouerdyue
impossible. Also but foule shoures,
both deepe and longe lyues must
become Artificers. How men and
beardes, heeles must for defaulte of
bodely sustenance dye. Lo this diuine
mynde therefore sayeth the greate
Phisicion Auicenne: that euery ra-
tionable beast is of loue that
that nature ordeyned both ouer-
redy it, as hyndes gendreth it, is
sufficiente to lyue by himselfe, with-
out any helpe of other of the same
kinde. And if there were but one
house alone therein the world
yet it be had corne and grasse, as
Nature and kinde hath ordayned
for such a beast, she should liue well
enough,

Auicenna.

Compa-
ratio.

mought. But if there dele but one
man in the worlde, although her
yuil all the good that is therein,
yet for hatred of other he shoulde die,
or his ryse shoulde be worse therfor
yet were it not. And the vale is ryse
for ryse change that kinde hath
ordayned for mannes sustentation,
wythout whych impossible were man
to lyue, there is hardly of kinde, that
coueteth not to haue it. And if mad
hilles come, as it commeth from
the ewsty, yet it is no mete sede
for man, for yll it be by mans crafte
chaunged into breed. And though
he haue helpe of sylls, yet whyle it
is raw, and not by mans labour
sodden, roasted, broyled or baken,
it is not for mans sustenaunce.
Euen so the wood that the sharpe
hearers shall needes by diuerse
crafte be altered and chaunged,
or it bee able to cloath mans

And

And truelye one man by himselfe
should neuer do all these labours,
and therefore sayeth this Author,
that it is needefull that some bee
husbandmen, some men of occupa-
tions, some learned men to teach
that that one lande wanteth, from
an other where it is plenteous.

And likewise this one thing should
be a great cause why euerye estate
should loue other, and men of one
estate should neither haue nor de-
spise men of an other estate. For
one of them is so needefull to ano-
ther, that oftentymes those crafts
that seeme most vnprofitable, myght
worke the greatest. And thus I
dare say, that hee that is not lo-
uing in this worlde, either in fee-
dyng, plowing and preaching, as
it behoueth diuerse men for the
health of the people: Or vnderstan-
ding the causes of the diuersitye in

fighting

fighting against tyrantes and ennemies, whiche is the office of knightes. Or in labouring on the earth, as in diuerse craftes, whiche perteine to the labourers: when the daye of reckoning shall come, what is the ende of this life, right as they liued here without labour or trauail, so shall they want there the reward of the penney, that is the ende of euerlasting ioyes of heauen. And as they were liuing here after no state nor order, so shall they then be put into that place, where is no order, but euerlasting horror and sorow, that is in hell.

Job. 8.

Wherefore let euery man see to what state God hath called him, and liue therein by labour, according to his degree. They that bee labouring men or craftes men, do it truely. If thou be a seruant or a bondman, be subiect, and liue in

8. Ecc. vij.

1. Peter. iij.

dread

breade to dispreade thy Wayes ore
Lorde for Christes sake. If thou
be a Marchaunt, deceyue not thy
brother in chaffering. If thou be 1. Thess. 4
a knighte or a Lorde, defende the
poore and needye man, from such
as woulde harme him. Thou be- Prou. 24.
ing a Judge or a Justice, go not
to the ryght hand for fauour, nor
to the leaft hande to punishe anye
man for hate. Thou that art a 1. Tim. 4.
Preiste, instructe, praye, and re-
proue. Instructe the ignorante,
praye for the obediente, and reproue
the disobediente, to God. Thus e-
uery man ought to labour and trau-
ayle after his degree. For when
the euening commeth, that is, the
ende of the worlde, then shall eue-
ry man take rewarde good or bad,
after as he hath laboured here.

These bee the woordes that I
haue taken to entreate vppon, and

De

he thus much to saye in Englishe:
Note. Come, geue a reckonyng of thy Baylywike. Christ the authour of pitie, and power of the saluation of his people, in the proces of this Gospel enformeth euery man which is his Baily, by the parable of a Baylye that he speaketh of, to prepare himselfe to make his answere, and to geue a reckoning of such goodes as he hath receiued at Gods handes, whē the day of straight reckoning shal come, that is the day of doome. And so I, at this tyme, through the helpe of God, followyng him that is so great a Mayster of authoritie, because I know nothing that shoulde more drawe awaye mans vnreasonable loue from the vayne and transitory ioye of this worlde, then to haue in mynde the dreadfull reckoning: So farre as God permitteth, I wyll shew you

how

how you shall dispose you to auoid then Gods yre and vengeaunce, when there shall be so hard iudgement, that we shall geue accompt for euery vile word that wee haue spoken. For then shall be sayde vnto vs, and we shall haue no power to go backe; Come geue a reckoning of thy Baliywike.

But for further proces of this first parte of this Sermon, knowe you there be three bailiwikes that shal be called to this straight reckoning. The first shal answer for himselfe and for other, and they be Clergymen, that haue the ouer sight or cure of mans soule. The seconde be temporall Lordes that haue the gouernance of the people. And the third Baily shal accompt for him selfe, or at least haue much lesse charge then the other, and that is euery Christian man, for that

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be

The questions.

he hath receyued of God. And euery one of vsyele shall answere to thyee questions.

The fyrste. Seconde. Thyrde.

The first question is, how hast thou entred? The seconde: howe hast thou ruled? The thyrde: howe hast thou lyued? And if thou can assoyle theese thyee questions, and discharge thee of them, there was neuer earthly Lord (without compassion) that so rewarded his seruauntes, as thy Lorde will rewarde thee, that is to saye, with lyfe and ioye euerlasting. But on the other side, if thou nowe regarding not thyne owne wealth, take no heede of this reckoning, if that day take thee sodainely, so thou passe hence in deadlye sinne & cruell lyfe, and haue not amended (as thou knowest not what shall befall then,) all the tongues that euer were, or euer shall bee, cannot expresse

preste the sorowe and woe that thou shalt euer be in and suffer. Therefore the desyre of great ioye, and the dread of so great paine (though the loue of God were not in thyne hart) shoulde make thee afrayde to syn; for to thinke that thou shalt geue a reckoning of thy bailiwike. Therefore as I layd, the fyrst question that shall be proponed to the fyrst Bayly (which is a Prelate or Curate of mens soules) is thus: Howe hast thou entred? Frende howe entredst thou hyther? Who broughte thee into this Office? Trueth, or Symonie? God or the Diuill? Grace, or Money? The flesh, or the Spirite? Geue nowe thy reckoning if thou canne: if thou cannot, I counceil thee without delay to learne. For if thou be called thus or it be night, and thou for to seeke of

knowledge, and for confusion of thine owne conscience, thou shalt fall into the sentence that here ensueth: Bynde his hands and feete, and cast him into vtter darkenesse, where is wailing and gnashing of teeth. Therefore I councell that thou aduise thee well, howe thou shalt aunswere to this question. How hast thou entred? Whether by calling, or by thine owne procuring: For that thou wouldest labour in Gods Gospell, or for that thou wouldest be richlye arayde, and liue easely? Aunswere to thine owne conscience now, as thou shalt or it bee long, aunswere to God. Thou that hast taken nowe the order of priesthood whether thou be a Curat or no, who stirred thee to take so hie an office vpon thee? Whether because thou wouldest liue, as a Priest ought to do, and

studdy

ſtuddy of Gods lawe to preach, and moſt hartelye to pray for the people, or for to lyue a delicious lyfe, vpon other mens ſweate, and thy ſelfe to labour neuer a whit?

Quæſtio.

And here myght I aſke a queſtion: why do men ſet theyr Children or Cosins to ſcoole? whether for to get them great aduauntements, or to make them the better to know God, and to ſerue him? This theyr intencion men maye ſee openlye, by the ſciences they ſet them to. Why I praye you, put men theyr ſonnes to the lawe Ciuil, or to the kinges court to write letters and writs, rather thē to Philoſophy or Diuinitie, but becauſe they thinke that theſe Sciences ſhall be meanes to make thē great men in the worlde?

Solutio.

Quæſtio.

And why be there ſo few put to learne the word of God, & to be Preachers thereof,

but as there is not suche gaynes, as is in the other. And so rare they ipitie on bothe partes for godlye lyuing.

Solutio.

Iohãnes Chrisostomus. Homela. 27.

But certes true it is nowe that Iohn Chrisostom sayeth: Parents bee louing to the bodyes of theyr Chyldren, but theyr soules they care not for: They delyre they⁹ welfare in this worlde, but they passe not what they shall suffer in a nother. Some ordayne great fees for them here, but none ordayne them to Godwarde: The lyfe of they⁹ bodyes they wyll sore bewayle, but the health of their soules they make no reckoning of: If they see them poore and sicke, they sorowe and sigh, but though they seee them synne, they are nothing greeued. And hereby they shew that they brought forth their bodyes, but not their soules.

And

And nowe to speake against
Priestes, if were to be herde truely
we shulde perceiue great abhomina-
cions that be scattered by Churche
no wel adayes amongst Christen
we shall well perceiue. Ihaye, that
they come not all into Christes
folde by Christes calling: for no
profyt, but by other waye to get
them worldly welth. And this
is cause of loosing of soules, that
Christ thought so dere and of ma-
nyes erroure among the people.
And therefore it is written in the
booke of numbring, where the
Prophete speketh thus to God.
The enemy hath put his hande to
all thinges to him pertayning, for he
hath seen idolatrie holy enter into
the Sanctuary, of the which thou
hadst charged and commaunded that they
shulde not enter into thy Churche.
The enemye is Sathanas and his

Note.

name soundeth, that hath put his hand to all that him lyketh. For what synne might the Fiend by all his craft or engine haue sowen among men, that is not nowe a dayes vsed? In what plentye is pryde, enuy, wrath, and couetise? when were they so great as they be now? and so of all other synnes? And wherefore thinkest thou? but for because there be lawles people entred into the Temple, that neither in them selues keepe the law of God, or can teache other. And to all such sayeth God by the Prophet Osee. For that thou hast put away cunning or knowledge of Gods worde, I will put thee away, that thou shalt vse no Priesthoode to me. Osee. 4.

Note, that God and holy scripture expresselye here forbyddeth anenne to take the state of Priesthoode

hoode on them, vnlesse they haue knowledge as behooueth them. Thou then that canst neyther rule thy selfe nor others, after the lawes of God, beware how thou wylt aunswere, for God at this dreadfull doome shal saye to thee: Come geue a reckoning of thy bayliwike howe thou hast entred.

The seconde question that euery Prelate or Curate must aunswer to, is this: Howe hast thou ruled, that is to saye, the soules of the Subiectes, and the goods of poore me? geue nowe thy accompt. Fyrste, how hast thou gouerned Gods flocke committed to thy cure? Whether art thou an Herd or an hired man, that doeth all for his bodely hyre? As a father, or as a wolfe, that eateth the sheepe and keepeth them not? Say on, whom hast thou turned from their

cursed lyuing, by the deuout preaching and good ensample? Whom hast thou taughte the lawe of God that was before ignorant? There shall be heard a greeuous accusing of fatherles children, and a straight alledging of all the stocke, that thou hast taken of them, thy lyuing through theyr labour and sweate, and doue nothing therfore but let him goe astraye, wandring for pasture and water, and none geuen them by thee.

Directlye geue thy reckoninge also, how hast thou ruled and spent the goods of poore men? How shalt thou tremble, with horrible feare then, thinkest thou? Heare what saint Bernard sayeth, these a-teniyg Clarkes and Ministers of the Churche? They bee in the place of Saintes saith he, and they do wickedly, in that they not hol-

Barnardus.

ding

ding them content with thinges that are sufficient to theyr necessaries, but the ouerplus, that the needy shoulde be sustained by, they be not ashamed to waste in the houses of theyr pride and lecherye, withholding to themselues lyberdelye and ruffledlye that which shoulde be the liuinges of poore men, with double wicked dealinge truly they sinne: first they do synne, in that they rob other men of theyr goodes. Furthermore, for that they mysuse holy thinges in theyr vanities, and in theyr wickednesse. Euerye such Baylye therefore beware for anon to the last farthing thou shalt reckon for euerye accompt. Thinke thou the that thou shalt not be disalowed of God, for that, that thou mispent. In digging and diuiding sole sixe howres, I toyled and laught as if were in a schoole

to

to blaspheme God in all manner of poyntes of cuyll lyuing, in feeding of fat Palfries, of Houndes and of Hauckes (and if so be, that is worst of all) on lecherous women. Heare what is sayde of such: They haue lead theyr dayes in vanitie and in wealth, and in a moment they bee gone downe into Hell. Thinke therefore I rede thee, that thou shalt render straightly the accompt of thy Bayliwicke.

The thyrd question that thys Bayly shall answere to, is this: How hast thou lyued? What lyght of holynesse hast thou geuen and shewed to the people in thy lyuing? What myrror hast thou beene vnto them? Now geue thy reckoning, howe hast thou lyued? As a good shepheard going before his flocke with good ensamples, or as a lewd person? As a man,

or a beast? It is wonder truelye to see how the lyfe of prieſtes hee chaunged. They be clothed like Lords and knightes, they ſpeake as vnhoneſtlye as any rybauld or Harlot: as couetouſly for gaines do they procure, as anye Marchantes. They ryde like Kynges, and all this that thus is ſpent, is of poore mens goods, and Chriſtes heritage. Therfore ſayth an holy Doctor, the clay of Egypt is tough and ſtinking, and medled wyth bloud: the ſtones were hard to bee vndone, for they were baken with the fyre of couetous, and with the layre or earth of luſtes. In this poynt rich men traualle, and in this watch they, lying in waite for poore men. In theſe trauaile Prelats that be blinded with to much ſhining of ritches, that make them houſes like churches in greatneſſe

and

and superfluous abundance of
ornaments, that with diuerse pain-
tures couloure their chambers, and
with digeste sutes and colourd things
abouteouses make their images
gaye, but the poore in ferce want
of cloathes beggeth, and dyeth an
emptye bealye before the
doore. And shall I saye to you, sayth
this doctour, ofttimes these poore
men be cloathed for to hoath stocks
and stones? Of such speaketh the
Prophet Esaye. Why art thou
here? (sayeth he) what hast thou here
Here thou art occupying the place
of Paule, or Thomas, or of
Martine, but thou wilt saye to me
Maister, I am a Christen man, I am
no Gentile, no Iewe, no Pagan, no
Mahumetist, no Turke, no Infidell,
as touching the profession, I am
that faithfull Christian, that
true beleuing Christian,
that
eyes

Note.

Maister.

Quid tu hic, aut quasi quid hic.

eyes in steade of a cleare syze. If thou contrary thus the manner of lyuing that Christ and hys Disciples left to Priestes, beare what the Prophet Ieremy sayeth: They haue entered, and they haue had, and haue not beene obedient: they haue with false title, or with they? false corrupt intention, had poore mens goodes to they? vsyng, and they haue not bene obedient to the lawe of God in they? owne lyuing. Therefore it is written that they shal haue the hardest doome. A harde doome or iudgement, for that they haue myscentred: a harder iudgement, for that they haue myscruled: the hardest iudgement, for because they haue so vtterly lyued beyond all other. Wherefore I counsel thee betimes thinke how thou wilt make thy reckoning. Ier. 31.

The second Bayly that must answer

swere for himselfe and for other, is he that hath the rule of any Realme, Province, Shyre or Countreyes, as Kynges, Princes, Mayres, Shirifes, and Iustices, and these shall also answer to the same three questions. The fyrst, howe hast thou entred into thy office? Whether to profyte the people, to destroy falshood, and further truth, or for desire to obtaine therby worldly worshyp and ritches? If thou take such an office more for thine owne worldlye profyt, then for to helpe the commonwealth, thou art none of the perfecte members of the Church, but art a tirant, and it is to be feared leaft there be many that desyre such estate. Some that they may be enhaunced with ritches, and some that they might the rather oppresse suche as they hate, and some bee enhaunced in

taking

taking giftes, whereby they spare to punishe those that haue trespassed, and so make them partners of theyr sinnes, and for bribes they worke all thinges. And manye such when they bee so hygh in office, thinke not that they bee poore mens Lordes, Brethre and Seruantes, but thinke them selues to be of a hygher kinde of nature, as they be aduaunced to worldly honour, which is but wind and vanitye. Of whom sayth God by the Prophet: They haue raygned, but not by me: They haue beene Princes, but I nowe them not. So was Roboam kyng Salomons Sonne, when hee was fyrst king, aduaunced in his hart, when the people of Israell came to hym and sayde: Thy father in his last dayes put vpon vs a great charge, wee desyre thee that thou woul-

dest

deth make it lyghter, and wee shall serue thee. The king asked counsell of the older wyse men, which adused hym to answer them faire and that shoulde be best. But her forsooke these wyse mens counsels, and dyd after children that were his play fellowes, and saide to the people, whom they came a gaine. My least fynger is bygger then my fathers rydge bone. My father greeued you somwhat, but I wyll adde more thereto. The people hearing thys, rebelled a gaynst hym, and tooke them another king: and sythens that time, came neuer the kingdome whole a gayne. Wherefore it is good for Rulers to take sober counsell, and to se that we eare rounders, and alwayes to haue an eye of loue to the commons that they rule. For knowe they well, but they neuer do

hye

hye, that they shall come before a higher iudge to geue a reckoning.

The second question is: Howe hast thou ruled the people and the office þ thou haddest to gouerne? Thou that hast beene a Iudge in causes of poore menne, howe hast thou kept this commaundement of God, that thou shalt not take heede to the person of the poore man, to bee hardest to him for his pouertie, no: thou shalt not haue respecte to the rich mans countenaunce, to spare or fauour him in wrong for his riches? O Lord, what abusion is there among officers of both lawes now a dayes? If a great man pleadeth with a poore man to haue ought þ he holdeth, euery officer shalbe ready to further the rich man al that they may in his cause, that he may haue the ende that he desyreth. But it is

Deutro. 16.

poore man pleadeth with a ritche man, then shall there be so manye delayes that though the poore mans right be open to al the countrey, for pure default of spending, he shall bee constrained to let his cause fall. Shireffes & Baylyffes will returne poore mens writtes with a Tarde venit, except they fele money in their handes. And yet I heare saye of men, that haue moued bothe courtes, that the court that is called more spyrituall chrysten, is more cursed. Therefore it is truely sayde: Giftes they take out of mens bosomes, to subuert the wayes of right iudgement. But in especiall the wordes of Christ are to be feared, who saith, In what iudgement ye iudge ye shall receiue the same, when ye shal come to geue accompt of your Baylywicke.

Prouerb.

Matth. vij.

The thyrde qeuſtion is: Howe haſt thou liued: thou ỹ iudgeſt: and puniſheſt other for trespalling. A great Doctour ſayth: It behoueth thee that puniſheſt other men for theyr trespalles, to eſchewe and flee their vices. For if thy ſelfe do vnlawfully, iudging other, thou condemneſt thy ſelfe, ſyth thou doeſt that thing that thou damneſt in other. Paule ſayeth, why teacheſt thou not thy ſelfe, that teacheſt other? Why ſtealeſt thou that teacheſt other men not to ſteale? Gregory ſayeth: How ſhall that man take rule of other, that cannot go before them in good liuing? And when anye man ſtandeth before him in iudgement, hee muſt take heede before what iudge hee ſhall ſtand himſelfe to take his iudgement after his deedes. But it is to be feared that manye fare as the

Sulpitius.

Roma. 2.

two false Iudges, that woulde haue daunted to death holye Su-
Sulanna. sanna, for that she would not cõsent vnto their lechery. Of the which it is written, they turned awaye theyr eyes, for that they woulde not see heauen, nor haue mynde of right iudgement. And so it fortuneth oft, that they whych are more worthy to be hanged, damne the
Socrates. that be lesse worthy. As a Clarke telleth of Socrates the Philosopher, who on a time was demaunded why he did laugh? For I see saide he, great theeues lead little theeues to hanging. I praye you
Valerius Maximus libro. 7. whether is he a greater theefe that taketh away a mans house & his lande from him and his heyres for euermore, or he y for great neede stealeth a sheepe or a Calfe? And suppose ye that sometime we haue not such Iudges, and men of lawe

that

that be very extorcioners and bribers themselues, and iudge other to death. But I aduise thee that thus iudgest other men to remember ỹ thou shalt come into iudgement to geue a reckoning of thy Baylywike.

The third Baylye that shall be called to this dreadfull doome, shalbe euery Christian man, that shall reckon to hys Lord God for the goods that he hath had of his. And here I will speake but of the fyrst question, that is, howe hast thou gouerned thee and thy goods and howe hast thou entred here to thy goods? Beware ye that haue gotten any goods wrongfully, eyther taken by extorcion, by steith, usury or deceite, woo shalbe to you at this dreadfull day. For as saint Austen saith, if he ber cast into the fyre, ỹ hath not geuen of his owne

The third Bayly.

Austen.

goods righteouslye gotten: where thinkest thou shall he be cast, that hath stolen other mennes goods? And if he shal bren with the fiend that hath not cloathed the naked: where iudgest thou shall he bren, that hath made naked them that were clothed? But as S. Gregorie sayth, two things make men thus to lyue by rape of other mens goods, that is, desyre of honour, and dread of pouertie. And what vengeaunce falleth on this sinne of couetousnes, ye may see by a figure of scripture. When the Angell sayd to the Prophet Zachary: Lyft vp thine eie and see what is that that goeth out. And the Prophet asked, what is that? Then the Angell sayd, this is the pot going out that is the eye of the earth. And there was a waight of leade, and there was a woman sytting in the

mydest

midest of this pot, & the Angel said this is impietie, and he tooke her, and cast her into the mydle of the pot, & tooke the gobbet of lead and cast into the pots mouth. And the Prophet lyft vp his eyen, and saw two wome̅ like spirites in the ayre, with winges like vnto kites or Buttocks, & they carried vp the pot betweene heauen & earth. And the prophet asked the Angel, whether they would cary this pot: and he sayd into the land of Synnaar. This pot is couetise: for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldly goods, ritches & honour. And as the licour in the pot profiteth not to the pot selfe, but them that drawe and drinke thereof: so worldly good oft profyteth not the keeper, but other that come after, as it is written: Yee that hath

Exposi-
tio.

money, shal haue no fruit of it. And
this couetise is the eye of couetous
Eccles.b. men, for they be blinde to see howe
they should come to heauen. But
to win worldly thinges they can
see many waies, like to the Owls
and night crowes, that better see
by night, then by day. The pece of
leade is the sin of obstination, the
woman sitting in the pot is Im-
piety, as the Angel sayth, that fol-
loweth vnrighteousnesse and aua-
rice. A man through auarice doeth
lose the pitty that they should haue
of the mischiefe of his soule, sithens
often men leese the lyfe of their
soule by deadly syn, that they com-
mit to get ritches. And also they
lose ꝑ pittie that they should haue
to their bodyes putting thẽselues
to manye great perils & iopardies
of their bodyes both by sea & land
and leseth compassiõ toward other
men

men, and al maketh courtise. This pot is stopped with the gobbet of leade, when Impietye is closed thus by syn of obstination, by couetousnesse, that it may not go out of the keepers hart by repentance: For as Iob sayth, when hee is fulfylled, he shalbe stopped. The two women that bare vp the pot, were pryde and lust of flesh, that in the scripture be called the two daughters of the water Leche, crying: Bring, bring, and they had wings. The fyrst woman which is pryde, hath two wings, the fyrst wing be graces or giftes spirituall, as cunning, wisedome, councel, and such other, of which giftes men are oft proud. The seconde wing is bodely grace or gifts, as strength, beuty, auncetry, with such other, of which also men ware often proud.

Iob xx.

The wing of the second woman

be

be fleshly desyres, and they be glut-
tony and slothe. Of glotony spea-
Grigo. keth S. Gregorye, saying: When
the belly is fylled, the prickes of le-
cherie bee styred. Of slothe sayth
Nota.
Auguſt. de con-
flictu vir
tutes et
vicioru. S. Austen: that Lot, while he was
in businesse, dwelling amonst the
shrewes in Sodome, hee was a
good man: but when hee was in
the hil cole, in dronkennesse he lay
by his owne daughters. And these
women had winges lyke Gleydes
or Puttockes, that with crying
boite go seeking their meate, as
Bartho-
lomeus de pro-
prietati-
bus rerū. Bartholomeus sayeth: Thus fa-
reth the couetousnesse and feruent
desyre of fleshly men, as witnesseth
Austen. saint Austen: We see saith hee, that
rauenous fishes haue some mea-
sure, for when they hunger, they
do rape and eate, but when they
be full, they spare: Only couetous
Nota men may not be fylled or satisfyed,
euer

ruel he taketh, and neuer hath hee inough: neyther dreadeth he God, nor shame of man, neyther spareth father, neyther knoweth mother: with his brother hee accordeth not, nor with his freende keepeth truth. He oppresseth widowes, & harmeth motherles children: Free men he maketh bond, and bringeth forth false witnesse. He occupieth dead mens goods, as though hee neuer should dye. What madnesse is this, sayth this Doctor, thus to lese life and grace, and procure the soules damnation: to win gold and loose heauen? And therefore saith the prophet, Vnhappines shal compas them round about, trauel & vnrighteousnesse is in the myddle among them. Also Innocentius speaking of the harme ꝑ commeth of couetousnes, saith: O how many men hath couetousnes deceiued

Augustinus.

Psal. liij.

Innocentius.

and

and spylt: For coueteousnesse of reward of giftes that the king Balac promised Balaam, hee would haue cursed the people of God, notwithstanding his owne Asse reproued him in his owne conscience, and al that was in him reproued, & hurt his foote at a wall. And yet was he ouercome and lead awaye with couetousnes, which enforced him what he might. Achan was stoned for couetousnesse made him steale gold and precious clothes, against Gods commaundement. Gehesie was striken with miserye, for that he sold Naamans health, that came by the grace of God. Iudas for couetousnesse solde Christ and afterward hanged him selfe. Anany and Saphira his wyfe did dye soddenlye because they denied to Peter the price or summe of money that they receyued. Couetise is cause, that

Num. 22.

Iosu. vij.

4. Reg. v.

Acts. v.

ritch

ritch men eate poore men euen as beastes eate grasse, keeping it vnder, this is daily seene. For if a ritch man haue a fielde, and in the midst or on the vtt side a poore man haue but one acre, or if a ritch man haue a wholale streete, saue one house, that some poore brother of his obeth, he neuer ceaseth til that he haue gotten it out of the poore mans hand either by playing, or by lying, or by purchasing by deceite. Thus faced it by king Achab, that by the procurement of the false Queene Iesabell, slewe the poore man Naboth, for that hee would not sell him his vineyarde lying by his palace. Wherupon saieth saint Ambrose. Howe farre will ye ritch men stretch out your couetousnesse, shall ye dwel alone vpon the earth, and haue no poore nie with you? Why put you out

Nota.

Ambro, de suo libello de Naboth.

out your fellow in kinde, and chal-
lenge to your selfe the possession,
that kinde and nature hath made
common to al men both poore and
riche. The earth was made com-
mon, and will ye ryche men chal-
lenge proper ryght therein? Na-
ture and kind knoweth no riches,
for she bringeth forth al manner of
men poore. For we be not gotten
with riche clothes, nor borne with
gold and siluer. Nature and kinde
bringeth vs naked into the world
both needy of meate and drinke.
Naked the earth taketh vs again,
as naked euen as she brought vs
hether. She cannot close our pos-
sessions and riches with vs in the
sepulchre. For kinde maketh no
difference betweene poore & riche,
neyther in comming hether, ney-
ther in going hence, all after one
manner she bringeth forth al after

one

one mãner closeth she in the graue. Whosoeuer maketh difference betweene poore & ritch, abide til they haue lien a litle space in the graue and then open & looke among the dead boanes who was ritch, and who was poore. Except it bee as thus, that moe clothes bee rotten with the ritch men, then with the poore. And that endamegeth them that be aliue, & profyteth not them that be dead. Thus sayth the holy Doctor, of such extorcioners it is written: other mens fieldes they reape, and of the vine of him that hath bene oppressed, they plucke away the grapes. They leaue men naked, & pluck away their clothes that they haue not wherewith to couer them from colde. And they lyft vp this pot (that I speake of before) betweene heaue and earth, for couetousnesse of men, neyther hath

Iob. xxiiij.

hath charitie in earth to their bre-
thren, nor to God in heauen, and
they beare this pot into the land
of Sinnaar, that is to say, into the
land of stench, that is hell. For
there is stinkyng in steede of sweete smel-
ling as Esay sayeth. Beware that
ye go not with this pot, nor with
the woman therin, and in any case
take heede that thou marrye not
with her, for then ye muste be both
one. This is that lecherous wo-
man and full of fleshely delyghtes,
with whom kings and marchantes
haue committed here in earth, and
with her boyces they haue bene
made drunk whose damnation is
written in the Booke of the Reue-
lation of S. Iohn by these wordes.
In one daye shall all her plagues
come on her, death, sorowe & hun-
ger and fyre shall burne her. For
strong is God that will auenge
him

him on her. The kings of the earth that haue done fechery with her, & haue liued in her delightes, when they shall see the smoke of her burning, shall stand a far off weeping and wayling, yea crying alas, alas, that great cite that was clothed with bisse, purple, and skarlet and ouer gilt with gold and precious stones and pearle, for in one houre all these great riches shall be destroyed. Then shall they say that shall be damned with her: we haue erred from the way of truth and righteousnesse, and the light hath not shined vpon vs, and the Sonn of vnderstanding hath not risen to vs: we haue beene wearied in the way of wickednes and of lustes, and haue gone the harde wayes, but the way of God we knew not. What hath pride profited vs, or the boast of our riches?

thyne hath thy thought brought vnto vs?
All is gone as a shadow of death,
and there remaineth shewe no manner
of token left vnto vs. In our
youthe we be wasted away.
Thanke therefore I counsell thee,
that thou shalt geue a reckoning
of thy baptisme,
Here should bee asked how hast
thou gouerned thy wyfe, thy chil-
dren, and seruauntes? Hast thou
brought them vp after the lawes
of God, and continued them therin
as much as in thee lyeth? thy po-
wer? But if thou hast brought
them vp after an other waye, or
suffered them to goe at their owne
wil, think not but thou must geue
accompt therof, when it shall be
sayd: Geue accompt of thy bayli-
wike. But and if thou wilt auoyd
all the straight & hard accomptes,
I counsell thee, whatsoeuer thou
be,

be, to fall and recaue into thy mercy
rye and goodnesse of God through
Christes merytes. With a liuely
faith and repentyng hereof hartely
wyshyng. And nowe therefore re-
pent of thy lyfe paste, and amende,
for if thou doest. I that in tyme
who shal graunt thee pardon, and
release of thy accumpte.

The seconde parte of this Sermon.

In this second parte with the
helpe of God I will shewe
first who shall call vs to this
reckoning: Secondly before whom
we shall reckon: And finally what
punishment shall be to them that
be found false seruauntes, and vn-
mercyfull: and what reward shall be gi-
uen to them that be found faithfull
& true. For the first ye shall knowe
that there be two iudgementes,
the first is after the departing
of the bodye & soule, which is a par-

ticular doome, whereof Luke speaketh in his Gospel. The seconde doome shal be anon after the generall resurrection, and that shall be universall, and of this speaketh Saint Matheue. To the first shall euery man be called one after another, as the world passeth. To the second shal we come altogether in the twinkling of an eye. To the first men shal be called by three
Heath. 17. Soonners or Sergeants, the first is sickenes the second age the third death. The first warneth the second threatneth, and the third executeth. This is a kindely order, but sometime it faileth by kinde. For some dye, that neuer wyst what was sickenesse, nor age, as children that be sodainlie slaine. And some, yea and the most part now adaies that dye, depart before their pure and naturall age of death. Therefore

fore I saye, that the spirit that calleth vs to this spirituall iudgement, is sickenesse, that followeth all mans kinde, so that euery man hath it. And there is double sickenesse that some men haue, but not all, yet the first sickenesse is double, for some is within, in the myddle of the soule, & some is, without in the feblenes of the body, that needes must be destroyed also in continuance of synne by the cause of corruption, as the Philosophers sayth, that there be feblenes in sickenes. Note maye a man see hereby, that though a man shut out of his house, that is his harte, all maner of worldly and fleshly thoughtes, yet for all that euer he can do, he shal scantly suffise to barre euerie vncleane thought the space of a Paternoster while, but some other thoughts will be getting entereth into the house, Notetur

and drawe vs hee from the contemplation of so good God, what affectes is this, & hrayburthen vpon the soules of Adam? That on the fowle knocke of the worlde we can thinke long inough, but on the Lord whome the soule should haue most delectation by, we cannot thinke not so lytle a space, but that the rockie woyll enter amonge the woheate. Of this cause Saynct Paule when he sayde, I see an other law in my members, rebelling against the law of my spirite, and taking me to the law of sinne. So that it fareth by vs as it doeth by a man that would loose the fastnes against the Sunne, and can not endure long for nothing, & yet for no default that is in the Sunne as it is most cleare in it selfe, & so by reason shoulde be best seene, but for the feblenes of mens eyes

Right

Ryght so, sythens Adam our fyrst
father was put out of Paradise, Gen. 5.
all his offspring haue borne thys
syche as the Prophete sayth: Our
fathers haue eaten a bitter grape, Ezec. 18.
and the teth of their chyldren be
set on edge. The second sickenes
that is common to all mankinde,
cõmeth of infirmities of body, as hy-
gen, thyrst, cold, hunger, sorrow, wo-
rines, & many other, as Iob sayth: Iob. 14.
A man that is borne of a woman,
lyuing a lytle tyme, is fylled with
many miseries. But there be other
sycknesses that are rather to sonne, than
nat to ge as leprey, palsy, frantes,
dropsies, blyndnes, & such other,
as is sayd of the people of Israell
in scripture. But I here note the
consequentes that be written
in the bookes of lyfe. I shall increase
thy sorrowes, sayth the Lorde of the
fielde, great sycknes and long dys-

ding. And ye shal vnderstand that God sendeth vnto vs sickenesse otherwhyle to good men, and sometimes to shrewes. To good men God doeth it for two causes: and that I say of sickenes, I would to be vnderstande of al maner of tribulation. The fyrst cause, for that they shoulde euer knowe that they haue no perfection of themselues, but of God onely, & to encrease meekenes. Of this sayth Paule: Least the greatnesse of reuelation lyft me vp vnto pryde, to me is geuen the pricke of my flesh, the angel of Sathanas, to buffet me on the neck, wherof I haue thryse prayed God that it shoulde goe from me. And he answered me, my grace is sufficient vnto thee, for vertue is fulfylled in sickenesse, wherof thus sayth the glose. The offend asking lob to be tempted was heard, & not the Apostle, who

asking his temptacion to be remoued: God heard him that should be dampned, & he heard not him that he would saue. For oft the sicke man asketh many things of the Leche that he wyl not giue him, & that is for to make him wholesome. Also God sendeth Saintes often times sickenesse and persecution, to geue vs synful wretches ensample of patience. For if he shoulde suffer his Saintes to haue such tribulacion in this worlde, as they haue him therfore, much more we wretches; that God hath sent to, not a hundred part of their sorowe, should beate it merke inough, sithens we haue deserued a thousand tymes so much as they haue. Wherefore as wee reade of Toby, that on a day as he was wery of burying of poore men, the which sholde els haue ben vnburyed, and haue ben eaten of

Tob. 2.

Houndes

houndes & fowles, as the carrens of other vnreasonable beastes, as he for wearinesse was lathe to rest (thoro the sufferaunce of God) ꝓ swalloweth that bredde aboue in the house, made ordure which fell on his eyes, whereby he waxed blinde. This is written that God suffred this temptacion to come to him for an ensample of pacience to all them that came after. And so was also the temptacion of holie Iob. And though Tobie from his childhod euermore dyd feare God, and kept his commaundements, yet was he not agreued against God, though that mischeuous blindnes fell to him: but vnmoueably dwelt in the dread of God, thanking him all the dayes of his lyfe. Loe here scripture expresse sayth that God suffred this holy man to haue that sickenes, to geue other that come

after

offer him an ensample of patience. And also some time God sendeth sickness and tribulation to wicked men, and that for two causes: first for that they should cease God, & leaue their sinne, as it is written: Their sickness was multiplied, & after they hasted to God ward. For we see often, men in sickness know their God, that neuer before would haue turned to him while they were whole. Also God sendeth them sickness often, to agast other men, least they should follow their sinne. As sickness of king Antiochus, whome God smote with such a plague, that wormes crawled out of his body, he being aliue. And the stinch was so lothsome, that his seruants were vneasie therewith, & might not suffer it: yea at length he might not abide his owne stinch, and then began he to know himselfe and saye:

Antioc.

It is ryghtful to be subiect to God and a mortall man not to hold him equal with God. And the storie sayth he asked mercie of God, and made a vow vnto him, that he would make the citie of Ierusalem free, & the Iewes as free as the men of Athens, & that he would honour Gods temple with precious gray, and multiplie the holy vessels, and finde of his owne landes the costs and expenses pertayning to the sacrifice, & that he would become a Iew, & go ouer all the Lande preaching Gods Lawe. And yet God gaue him no mercie as he desyred, for neyther was there in him contrition nor repentance that sprong of fayth, but of odious paine. For what was in him to forsake his wickednesse, when he was vnable to do good or euyl? And by this vengeance that God tooke on this

king

king, men may see what it is to be disobedient to God: Also it is to be taken heede, that when sickenes commeth, euer it shewth that the patient is mortal, and that he shal needes die, and though he maye escape his sickenesse, yet can he not escape death, & so he must needes come to reckoning.

The seconde Sommer that shal call to this peculiar iudgement, is age and feblenes, whose propertie is, although he tarrie with thee, he wyl not leaue thee, tyl hee hath brought thee to the thirde, that is death. But there be many, though they haue this Sommer with the, yet they take no heede. He teeth horde his head boureth, his backe crooketh, his breath stincketh, his teeth falleth, his syght fayles, his face tyuele, his eares ware heauy to heare: what meaneth all this, but

The seconde Sommer. Properties of Death.

but that Age commeth then to the boome? But what more madnes can be then a man being called and drawn to so greatfull a sermoning, where except he answere well, he forfayteth both bodye and soule to damnation for ever, if he see a lytle gyrth by the wave, he thinketh so much thereon, that he forgetteth who draweth him? So doth he that is stricken in age, who hath so great pleasure in this worldes wealth, that he forgetteth whether he is going. The more sayth a holye Doctor, that amongst all the abuses of the worlde, most is of an olde man that is obstinate, for he thynketh not of his out going of this worlde, nor of his passing into the lyfe to come. He heareth these messengers of death, but he beleeueth them not, and the cause is, for the threefold cord that such an olde

man

man is bounde with, is harde to breake. This corde is custome that is of three pyces, which be theise, vile thoughtes, dishonest speech, & wicked deedes. The which if they growe in a man from his childhod vnto mans age, they make a three folde corde to binde the old man in custome of synne. Therefore sayth Esay, breake the bondes of synne. Thinke therefore whosoeuer thou be that arte thus summoned, thou cãst not escape, but that thou muste make thy reckoning.

Esai. 58

The thyrde Sommer.

The thyrde Sommer to this reckoning is death, and his condition is this, come he syrst, or come he last, he spareth neyther poore nor ritch, aged nor yong, nor he feareth no threatening, heere regarderh no prayer nor gift, nor graunteth any respite, but without delay he bringeth forth mã to iudgemẽt. Therefore

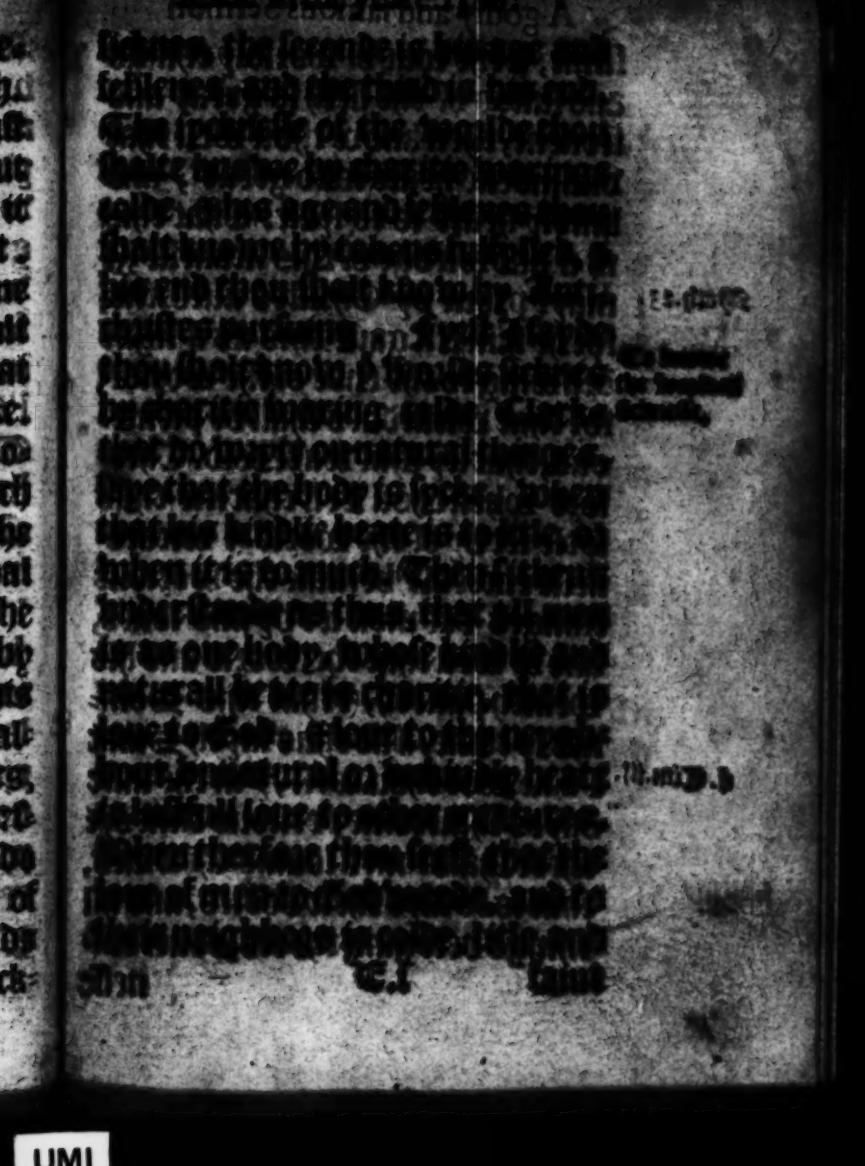
Diffinitio mortis.

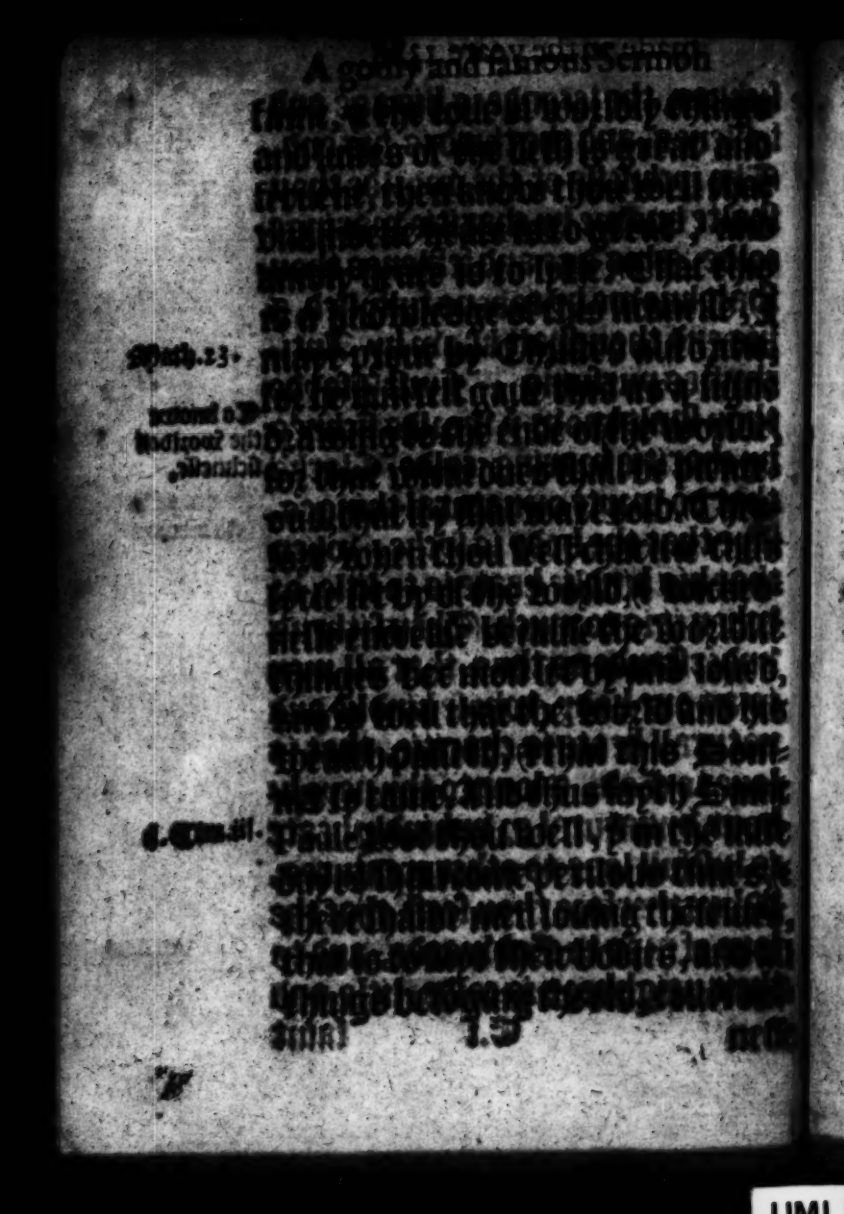
Augustinus.

fore sayth S. Austen, wel ought euery man to dread ỹ day of death. For in what state so euer mās last day findeth him whē he goeth out of this worlde, in the same state it bringeth him to his iudgement. Therfore sayth the wise mā, forme thinke on thy last day, & thou shalt neuer sinne. Now remember that thou shalt come for thy bayl wise.

The day of iudgement.

I say also that there shalbe another day of iudgemēt, in the which all men shall come together in the twynkling of an eye, and this shal be vniuersall. And ifbe as to the other seuen men shalbe called by these three Sommers, so to this iudgemēt all the world shalbe called with these three generall Sommers, and right as the other three messengers shewe a mans ende, so do these messengers tell the ende of the world. The first is the worlds sick-





Luk. 22.

Luc. 10.

Chrisost.

Aduerte.

Angelus

Matt. 14.

from

Apoca. 6

The first Seale.

The seuen Speak.

Expositio.

Nero.

Constantinus magnus.

Exposi-
tio.

opening

Expositio.

thoughtes from the beginning of
our life to the ende, & he shall shew
there the hyd things of our harts,
opening to all the world the right-
eousnesse of his iudgement, so that
by the power of God euery mans
deedes shall bee shewed to all the
world. And so it seemeth by the
wordes of S. Iohn in the Apoca-
lyps, where hee did see dead men Apo. 1.
great and little, standing to the fi-
gure of the throne. And Bookes
were opened, and another Booke
was opened that was of lyfe, and
dead men were iudged after the
things that were written in these
Bookes after their owne doings.
These Bookes be mens consciен-
ces that now be closed, but then Expoſi-
shall be opened to al the world to tio. 1
reade therein, both their deedes &
thoughtes. And the booke of lyfe
is Christes lyuing & doctrine, that

is hyd now to them that shall be damned. Therefore they yͤ obey malice, that councel men to obey the world, rather then God. In the fyrst booke shalbe written al that we haue done, in the other al that we should haue done. And then shal dead mē be iudged after those thinges ꝑ be written in the bookes. And if the deedes that wee haue done, that be writtē in the bookes of our consciences be according to the booke of Christes teaching and liuing, the which is the booke of life, we shalbe saued, or els we shall be damned, for the iudgementes shall be geuen after our bookes. Looke therefore now what is writ ten in the booke of thy conscyence while thou art here, and if thou find any thyng contrarye to Christes lyfe and teaching, scrape it out with the knife of repentaunce, and write

it be true, euermore thynking that
thou shalt geue a reckoning of thy
baliffwicke.

Also shalde principallye that it
were good to knowe what reuarde
shall they be ordeyned to the wise se-
uantes and good, and what to false
and wicked seruantes, whereupon
it is written that the Lorde Jesus Note.
Christ shall come to iudgement here
in this worlde, in the same bodye
that he tooke of Mary the virgin,
hauing there on the woundes that
he suffered for our redemption. And
all they that euer shall be saued, ryseng
again their bodies, shall come to
the iudgement seate, shall be examyned
according to their workes as sayeth
Paule saying, Euerye one shall bee
iudged according vpon the earth vp-
on the workes of wyll they haue
done, whether it be good or euyll.
And the seconde wyll
[illegible] Then shall Christe

[illegible] ii. after

aske accoumpt of the debes of mercy, reproouing false Christen men, for leauing them vndone, & reheasing the same, and other paynes that his true seruauntes shall suffered in folowing hym. Then shall those false seruaunts go to pay the deuyll, whome they haue serued in the earth, swalowing them into the endles fire. But the righteous men shall go into euerlasting life. Then shalbe fulfilled that is written in the bookes of prophecies: Wo, wo, wo shal bee vnto them that dwell on earth, wo to the Paynim that gaue that worshyp to dead Images wrought with mans hande, and to other creatures, that he should haue geuen to God that made him. Wo to the Iewe that so litle set much to the olde lawe, then shall they see the sonne of Mary sitting on the worlde, whom hee despised in

eftes. How be the faith. Thou dost wote
that knoweth the will of god, and ful-
filleth it not. Also who shalbee for the
fyrste of thought to thee, that hatte
shut out of thy hart the meyne of
God, thy remembre of hys passyon,
holy contemplation of hys goode
nesse and memorye of hys benefytes
and thanks therefore. And hast al-
so excluded mekenes, pitye, gentle-
nes, stronge hatte made thy harte a
house for swine, & a den of theves,
by wycked thoughtes and desyres.
As thou hast shut God out of
thy harte, so shalthe e shut out
of heaven. Thou hast herborowed
the company of the fiend, and there-
fore shalt thou in hell thou shalt e-
ver abide. Wo also shalbee to thy
tonge, for that thou dost
declare to open thy mouth to lyes
and flatteryng speche to prayse God
in the solowshyp of thyntes.

mon

mouth saith. Or thou hatte bewitched
to thyne ath, and euery man that
beareth wrath to his brother, is Matth. 5.
guilty of iudgement as Christ saith
in the Gospell of Matthew. Or thou
hatte bene slow to good deedes, and
therefore distrust shall come to thee
as to a wrathfaring man, and the
power shalbe as an vnarmed man,
saith the booke of Prouerbes. Or Prou. 12.
if thou hatte bene leatherous, a glut-
ton, or a dout tous man, saith
Paule: that neyther adulterer, Paulus.
nor lecherous person, nor he that
hath euil rancour in the goodnes
of heauen, but fyre and brimstone,
and the spirit of tempestes, that is
the fende of hel shalbe part of their
paine, as it is written in the Psal-
ter. When these damned men bee Note.
in this woe, they shal sing this sa-
ful song, written in the booke of

mourning: The top of our heades is gon, our myrth is tourned to woe and sorowe, the crowne of our head is fal from vs. Alas for the synne that we haue done. But ioy, ioy and ioye shalbe vnto them that be saued. Ioy in God, ioye among themselues, and ioye in other that be saued, then are they happy. Oh howe happy are they, for that their synnes be fynished thorow Christe which brought them to so gracious an ende. Then are they happy for that they be escaped the perylles of the worlde, and the paine of hell. But happye are they for the endeles blysse that they haue in the syght of God. Cui sit honor & gloria in secula seculorum. Amen.

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